

TAFSEER AS-SA'DI

JUZ' 25-27

تفسير السعدي

تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di



الدار العالمية للكتاب الإسلامي

55.
Soorat ar-Rahmân
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,
the Most Gracious, the Most Merciful*



﴿الرَّحْمَنُ﴾ ١ عَلَّمَ الْقُرْآنَ ٢ خَلَقَ الْإِنْسَانَ ٣ عَلَّمَهُ الْبَيَانَ ٤
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ٦ وَالسَّمَاءَ رَفَعَهَا
وَوَضَعَ الْمِيزَانَ ٧ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ٨ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا
تُخْسِرُوا الْمِيزَانَ ٩ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ١٠ فِيهَا فَتْكَةٌ وَالنَّخْلُ ذَاتُ
الْأَكْمَامِ ١١ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ١٢ فَيَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَذِبَانٌ

﴿١٣﴾ (سورة الرحمن: ١-١٣)

- 55:1. The Most Gracious
55:2. has taught the Qur'an;
55:3. He created man
55:4. and taught him speech.
55:5. The sun and the moon follow their calculated courses,
55:6. and the stars and trees prostrate [to Allah].
55:7. He raised the heaven and enjoined justice

- 55:8. so that you should not transgress the limits of justice.
 55:9. Therefore establish weights and measures with justice, and do not give short measure.
 55:10. He has spread out the earth for all creatures,
 55:11. in which there are fruits and date palms with spathes,⁵⁴
 55:12. and grains with leafy stems, and fragrant plants.
 55:13. Then which of the favours of your Lord will you deny?⁵⁵

This great soorah begins with the name of Allah *ar-Rahmân* «the Most Gracious», which is indicative of the vastness of His grace and mercy, the all-encompassing nature of His generosity, and the abundance of His kindness and bounty.

Then Allah mentions that which is indicative of His mercy and its impact that Allah causes to reach His slaves, such as blessings both spiritual and worldly. After mentioning all kinds of blessings, Allah reminds two prominent groups (namely humankind and the jinn) to give thanks to Him, by saying: «Then which of the favours of your Lord will you deny?»

Allah tells us that He «has taught the Qur'an» that is, He has taught His slaves its words and meanings, and has explained it to them. This is the greatest blessing and mercy that He has bestowed upon His slaves, as He sent down to them an Arabic Qur'an with the best words and best meanings, which contains all that is good and deters against all that is evil.

«He created man» in the best shape, with a perfect, well-designed body and faculties. The Creator perfected the creation of man and

⁵⁴ The spathe is a sheath that encloses the immature flowers of the date palm, until they have developed further, whereupon the spathe splits open, exposing the flower clusters for the purpose of pollination.

⁵⁵ The verb appears in the dual form in the original Arabic; this question is addressed to both humankind and the jinn.

made him distinct from all other living beings by teaching him ﴿speech﴾, which is the ability to express what is on his mind. This includes both verbal speech and writing. Speech, by means of which Allah made humans distinct from other creatures, is one of the greatest blessings that He has bestowed upon humanity.

﴿The sun and the moon follow their calculated courses﴾ that is, Allah created the sun and the moon and made them to be of service, running according to their calculated courses, out of mercy and care for His slaves, and in order to serve their interests thereby, and so that people may know how to count the years and measure time (10: 5).

﴿and the stars and trees prostrate [to Allah]﴾ that is, the stars in the heaven and the trees on earth acknowledge their Lord, prostrate to Him, obey Him, humble themselves and submit themselves so as to be of service to Allah's slaves and benefit them.

﴿He raised the heaven﴾ and made it a firmament for the creatures of earth

﴿and enjoined justice﴾ that is, Allah has enjoined justice in word and deed among people. Hence He says:

﴿so that you should not transgress the limits of justice﴾ that is, Allah has enjoined justice so that you do not go beyond the limits of justice, for if it were up to your own reason and opinions, there would be troubles such as only Allah knows, and heavens and the earth would be corrupted.

﴿Therefore establish weights and measures with justice﴾ that is, make them based on justice as much as you can

﴿and do not give short measure﴾ and do not be unjust, for giving short measure is unfair, unjust and a transgression.

﴿He﴾ namely Allah (ﷻ) ﴿has spread out the earth﴾, as it has the attribute of being solid and stable, and it has various attributes from one place to another

﴿for all creatures﴾, foremost among whom are humans, so that they may settle on it, as it is smooth and plain; hence they will be able to build on it, till the soil, sow seeds and dig in it; travel through its roadways and mountain passes; and benefit from its minerals and all that is in it of things that they need.

Then Allah mentions what it contains of essential nourishment: ﴿in which there are fruits﴾ – this refers to all types of trees that bear fruits that people enjoy, such as grapes, figs, pomegranates, apples, and so on.

﴿and date palms with spathes﴾ that is, with spathes that split open to reveal the immature flowers, that emerge gradually until they develop into fruit that becomes a staple food that is eaten and stored, and used as provision by people when they stay at home and when they travel, delicious fruit that is one of the best of fruits.

﴿and grains with leafy stems﴾; the hay and straw are used to feed livestock and for other purposes. That includes grains of wheat, barley, corn, rice, millet and so on.

﴿and fragrant plants﴾ it may be that what is meant is all kinds of leaves (herbs) that are eaten by humans, so it is following something specific with something general, and Allah is reminding His slaves of nutrition and provision in both general and specific terms.

Or it may be that what is meant by the word translated here as ﴿fragrant plants﴾ is basil in particular, and Allah is reminding His slaves of what He has made available in the earth of all kinds of wholesome and fragrant plants that have a pleasant smell and bring joy and delight to people.

Having mentioned many of His blessings that may be seen and appreciated, and because this soorah is addressed to the two prominent groups, namely humankind and the jinn, asking them to affirm the blessings of Allah (ﷻ), He says here: ﴿Then which of the favours of your Lord will you deny?﴾ That is, which of the spiritual and worldly blessings of Allah will you deny?

How beautiful was the response of the jinn when the Prophet (ﷺ) recited this soorah: whenever he came to these words, ﴿Then which of the favours of your Lord will you deny?﴾, they said: We deny none of Your blessings, our Lord; to You be praise. This is what one should say when the blessings and favours of Allah are recounted to him; he should affirm them, and give thanks to Allah and praise Him for them.



﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ۖ وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ ۖ﴾ فَأَيُّ آيَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ (سورة الرحمن: ١٤-١٦)

55:14. He created man from dry clay like pottery

55:15. and He created the jinn from smokeless fire.

55:16. Then which of the favours of your Lord will you deny?

This is one of the blessings that Allah bestowed upon His slaves, showing them signs of His might and beautiful creation. ﴿He created﴾ the father of humanity, namely Adam (ﷺ), ﴿from dry clay like pottery﴾ that is, from clay that made a sound like that of pottery that is fired in the kiln.

﴿and He created the jinn﴾ that is, the father of the jinn, namely the accursed Iblees

﴿from smokeless fire﴾ that is, from a pure flame of fire, or from that which is mixed with smoke.

This is indicative of the noble nature of the essence of the human being who is created from clay and dust, which has the characteristics of dignity, solid character and benefits, in contrast to the essence of the jinn, namely fire, which has the characteristics of immaturity, foolishness, evil and mischief.

Having described the creation of the two prominent groups and the substance of each, which is a blessing from Him to His slaves, Allah then says: ﴿Then which of the favours of your Lord will you deny?﴾



﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾ (١٧) ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (١٨) (سورة الرحمن: ١٧-١٨)

55:17. [He is] Lord of the two places of sunrise and Lord of the two places of sunset.

55:18. Then which of the favours of your Lord will you deny?

That is, He is the Lord of everything on which the sun, moon and stars rise and set, for they are under His control and care. He mentions these places in the dual form here so as to reflect the general meaning, the two places where the sun rises in the winter and the summer, and the two places where it sets at those two times.



﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ﴾ (١٩) ﴿بَيْنَهُمَا بَرْزَخٌ لَا يَتَغَيَّانِ﴾ (٢٠) ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (٢١) ﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ﴾ (٢٢) ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ (٢٣) (سورة الرحمن: ١٩-٢٣)

55:19. He has let loose the two bodies of flowing water; they meet

55:20. but between them is a barrier; they do not encroach [upon one another].

55:21. Then which of the favours of your Lord will you deny?

55:22. Out of both of them come pearls and coral.

55:23. Then which of the favours of your Lord will you deny?

What is meant by the two bodies of flowing water is fresh water and salty water. They both meet, then the fresh water flows into the salty water and they mix, but Allah (ﷻ) has created a barrier of earth between them, so that the one will not encroach upon the other, and so that benefit may be derived from each. Fresh water is used for drinking and irrigating trees and crops, and the salty water keeps the air fresh and provides whales and fish, pearls and corals, and it is stable and of service to ships and boats. Hence Allah says:

﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَإِنِّي ءَالِئٌكُمْ نِكَدْبَانِ ﴿٢٥﴾﴾ (سورة الرحمن: ٢٤-٢٥)

55:24. To Him belong the lofty ships, sailing on the sea like mountains.

55:25. Then which of the favours of your Lord will you deny?

That is, Allah has made the ships that sail on the sea and travel through it by His leave, and that are built by humans and may be huge like mountains, to be of service to His slaves. Hence people embark on them and their luggage and trade goods are carried on them. They are protected by the Protector of the heavens and the earth, and this is one of the great blessings of Allah. Hence He says: ﴿Then which of the favours of your Lord will you deny?﴾

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَإِنِّي ءَالِئٌكُمْ نِكَدْبَانِ ﴿٢٨﴾﴾ (سورة الرحمن: ٢٦-٢٨)

55:26. All that is on earth will perish,

55:27. but the essence of your Lord will abide forever, in all its majesty and munificence.

55:28. Then which of the favours of your Lord will you deny?

That is, all those on the face of the earth – humans, jinn, animals and all creatures – will perish, die and disappear, and there will remain the Ever-Living Who never dies, ﴿but the essence of your Lord will abide forever, in all its majesty and munificence﴾ that is, in all its greatness, might and glory, for which He is venerated and honoured. Munificence refers to immense bounty and generosity, because of which He honours His close friends, the elite of His creation, in all ways. He is the One Whose close friends honour Him, respect Him, venerate Him, love Him, turn to Him and worship Him. ﴿Then which of the favours of your Lord will you deny?﴾



﴿يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَإِنَّ آيَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾﴾

(سورة الرحمن: ٢٩-٣٠)

55:29. All those who are in the heavens and on earth ask of Him; every day He has matters to bring about.⁵⁶

55:30. Then which of the favours of your Lord will you deny?

That is, He is the Self-Sufficient Who has no need of any of His creation, and He is the Most Generous and kind. All creatures are in need of Him, asking of Him all that they need, either implicitly or

⁵⁶ That is, every day He enriches some and makes others poor, raises and lowers people in status, gives life and causes death, forgives some and punishes others, and so on, and He answers the prayers of those who ask of Him.

explicitly; they cannot do without Him for even the blinking of an eye or even less than that.

﴿every day﴾ Allah (ﷻ) ﴿has matters to bring about﴾, enriching poor persons, consoling broken-hearted people, giving to some people and withholding from others, causing death and giving life, and raising and lowering people in status. He is not distracted by one thing from another, and does not make mistakes when dealing with many issues. He never wearies of the persistent supplication or ongoing requests of those who call upon Him.

Glory be to the Most Generous, the Bestower Whose gifts and blessings reach all the inhabitants of the earth and the heavens. His kindness encompasses all of creation at all times. Exalted be the One Who is not prevented from giving by the disobedience of the sinners, or the attitude of those who deny their need for Him and are ignorant of Him and His generosity.

The matters referred to when Allah (ﷻ) says that every day He has matters to bring about are His decrees and controls that He willed and ordained from eternity. He is still bringing them about at the ordained time as dictated by His wisdom. This includes the religious decrees of command and prohibition, and the universal decrees that apply to His slaves for the duration of their time in this earthly realm, then when this world ends and Allah causes them to die, and it is His will to requite them and show them of His justice, grace and abundant kindness, through which they will come to know Him and realise that He is One, and He will move those who are accountable from the realm of tests and trials to the realm of eternal life.

At that time He will attend to the implementation of these rulings whose time has now come. This is what is referred to in the following verses:



﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَإِيَّاءِ آلِهِ رَبُّكُمْ نَكَذِّبَانِ ﴿٣٢﴾﴾ (سورة الرحمن: ٣١-٣٢)

55:31. We will attend to you, O you two prominent groups [humans and jinn].

55:32. Then which of the favours of your Lord will you deny?

That is, We shall attend to your reckoning and requite you for the deeds that you did in the previous world.



﴿يَمَعُشَرِ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾ فَإِيَّاءِ آلِهِ رَبُّكُمْ نَكَذِّبَانِ ﴿٣٤﴾﴾ (سورة الرحمن: ٣٣-٣٤)

55:33. O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.

55:34. Then which of the favours of your Lord will you deny?

That is, when Allah gathers them on the Day of Resurrection, He will tell them of their helplessness and weakness, and of the perfect nature of His power and how His will is always done. Then He will say, highlighting their helplessness:

﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth﴾ that is, if you can find a way by means of which you can pass beyond the dominion and power of Allah, ﴿then do so. But you cannot pass beyond them unless you have power﴾. You can never pass beyond them unless you have power

and might, but how could they have that when they have no power to benefit or harm themselves, or to cause death, give life or resurrect? In that place of standing, no one will speak except by Allah's leave, and nothing will be heard except whispers. In that place of standing, kings and slaves, leaders and followers, rich and poor, will all be equal.



﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾ (سورة الرحمن: ٣٥-٣٦)

55:35. There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves.

55:36. Then which of the favours of your Lord will you deny?

Then Allah mentions what He has prepared in that great place of standing:

«There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves. Then which of the favours of your Lord will you deny?» that is, He will send against you pure flames of fire «and smoke». What is meant is that these two frightening things will be sent against you, O jinn and humans, and they will encompass you, then you will not be able to protect yourselves and no one will protect you against Allah.

Because His alarming His slaves is a blessing to them and a motive that should push them towards the most sublime aims, Allah reminds them of His blessings, saying: «Then which of the favours of your Lord will you deny?»



﴿فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَإِنِّي ءَالِئٌ بِكُمْ تُكْذِبَانِ ﴿٣٨﴾
فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَإِنِّي ءَالِئٌ بِكُمْ تُكْذِبَانِ ﴿٤٠﴾﴾

(سورة الرحمن: ٣٧-٤٠)

55:37. When the heaven is rent asunder and becomes rosy red, [melting] like grease.

55:38. Then which of the favours of your Lord will you deny?

55:39. On that day no human or jinn will be questioned about his sin.

55:40. Then which of the favours of your Lord will you deny?

﴿When the heaven is rent asunder﴾ that is, on the Day of Resurrection, because of severe dread, widespread confusion and the succession of terrifying events. The sun and moon will be eclipsed and the stars will be scattered.

Because of the intensity of fear and distress, the heaven will become ﴿rosy red, [melting] like grease﴾ or molten lead and the like.

﴿Then which of the favours of your Lord will you deny? On that day no human or jinn will be questioned about his sin﴾ that is, they will not be questioned to find out what happened, because Allah (ﷻ) is the Knower of the unseen and the seen, the past and the future, and He wants to requite His slaves on the basis of what He knows of their deeds.

Both good and evil people will be given marks on the Day of Resurrection by which they will be known, as Allah says elsewhere: ﴿On the day when some faces will become bright, and some faces will become dark...﴾ (Āl 'Imrān 3: 106)



﴿يَعْرِفُ الْمُجْرِمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ۝٤١﴾ فَإِيَاءِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ (سورة الرحمن: ٤١-٤٢)

55:41. The wicked will be known by their marks, and will be seized by their forelocks and their feet.

55:42. Then which of the favours of your Lord will you deny?

«The wicked will be known by their marks, and will be seized by their forelocks and their feet» that is, the wicked will be seized by their forelocks and feet and be thrown into hell and dragged into it. Allah (ﷻ) will only question them by way of rebuke and in order to make them confess what they did; He knows better than them, but His aim will be to demonstrate to all creatures His ultimate proof and great wisdom.



﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَإِيَاءِ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ (سورة الرحمن: ٤٣-٤٥)

55:43. [It will be said to them:] This is hell which the wicked used to deny.

55:44. They will go to and fro between it and fiercely scalding water.

55:45. Then which of the favours of your Lord will you deny?

That is, it will be said to those who disbelieved in the divine promise and warning, when the blaze of hell intensifies: «This is hell which the wicked used to deny», so congratulations to them for their rejection of it, and let them taste its torment, suffering, flames and fetters, for this is the requital of their denial.

«and fiercely scalding water» that is, intensely hot water, that has reached the ultimate in terms of heat. «Then which of the favours of your Lord will you deny?»



۱۰۰. اَلَا رَيْبُكُمَا كَذِبَانِ ﴿٤٩﴾ ﴿سورة الرحمن: ٤٦-٤٩﴾

55:49. Then which of the favours of your Lord will you deny?

One of the characteristics of these two gardens is that they will be shaded by spreading branches and will contain various types of joy and blessings, both visible and hidden, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them there will be many beautiful trees, with fine branches on which there will be an abundance of delicious, ripe fruit, or they will contain all types and kinds of pleasures and delights.



﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ﴾ ٥٠ ﴿فَيَايَ ءَالَاءِ رَبِّكَ مَا تُكَذِّبَانِ﴾ ٥١ ﴿فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ﴾ ٥٢ ﴿فَيَايَ ءَالَاءِ رَبِّكَ مَا تُكَذِّبَانِ﴾ ٥٣ (سورة الرحمن: ٥٠-٥٣)

55:50. In them are two flowing springs.

55:51. Then which of the favours of your Lord will you deny?

55:52. In them are two kinds of every fruit.

55:53. Then which of the favours of your Lord will you deny?

In those two gardens there will be «two flowing springs» that the people will be able to cause to flow however they wish.

«In them are two kinds of every fruit» – of all kinds of fruit, two kinds, each with its own taste and colour that the other does not have.



﴿مُتَّكِئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ﴾ ٥٤ ﴿فَيَايَ ءَالَاءِ رَبِّكَ مَا تُكَذِّبَانِ﴾ ٥٥ (سورة الرحمن: ٥٤-٥٥)

55:54. They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach.

55:55. Then which of the favours of your Lord will you deny?

«They will recline on carpets lined with brocade» this is a description of the carpets of the people of paradise, and how they will sit on them: they will recline on them, meaning that they will sit in a comfortable and relaxed manner, like kings on their thrones.

No one knows the description and beauty of those carpets except Allah (ﷻ); even their linings that touch the ground directly will be

made of brocade, which is the most beautiful and finest kind of silk, so how about the tops of those carpets that will be in contact with people's skin?

﴿with the fruits of the two gardens within easy reach﴾. The word translated here as ﴿fruits﴾ refers to fruit that is ripe. In other words, the fruits of those two gardens will be at hand, easily picked by one who is standing, sitting or lying down.



﴿فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ لِمَ نَّ فَبَلَّهِنَّ وَلَا جَانَ ﴿٥٦﴾ فَبَأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَانَتْنِ الْيَاقُوتَ وَالْمَرْجَانَ ﴿٥٨﴾ فَبَأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾﴾ (سورة

الرحمن: ٥٦-٥٩)

55:56. In [those gardens] will be chaste women who restrain their glances,⁵⁷ untouched before by any man or jinn –

55:57. Then which of the favours of your Lord will you deny?

55:58. – As though they were rubies and pearls –

55:59. Then which of the favours of your Lord will you deny?

﴿In [those gardens] will be chaste women who restrain their glances﴾ that is, they will look only at their husbands, because of their handsomeness and beauty, and because of their perfect love for them, and their husbands will look only at them, because of their beauty and the joy of being with them.

﴿untouched before by any man or jinn﴾ that is, no one, human or jinn, will have touched them before them; rather they will be virgins, loving and attentive towards their husbands, and very beautiful. Hence

⁵⁷ They are the ḥoor al-‘een, who will be content with their husbands and will not look at other men.

Allah says: ﴿As though they were rubies and pearls﴾, because of their purity, beauty and glamorous appearance.



﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ فَإِنِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾﴾
(سورة الرحمن: ٦٠-٦١)

55:60. Is the reward of goodness anything but goodness?

55:61. Then which of the favours of your Lord will you deny?

That is, is the reward of the one who does well in worshipping the Creator and showing kindness to His slaves anything other than that he will be treated well, rewarded greatly and granted the ultimate triumph, eternal blessing and a life of ease? These two sublime gardens are for those who are close to Allah.



﴿وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَإِنِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَمَّتَانِ ﴿٦٤﴾ فَإِنِ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾﴾
(سورة الرحمن: ٦٢-٦٥)

55:62. And besides these two there will be two other gardens –

55:63. Then which of the favours of your Lord will you deny?

55:64. – Both of deepest green.

55:65. Then which of the favours of your Lord will you deny?

﴿And besides these two there will be two other gardens﴾ of which the structures, vessels, jewellery and all that they contain will be made of silver. They will be for those on the right.

Those two gardens will be «of deepest green», because they will be well irrigated.



﴿فِيهِمَا عَيْنَانِ نَضَّخَتَانِ ﴿٦٦﴾ فَإِنِّي ءَالَاءُ رَبِّكَمَا تَكْذِبَانِ ﴿٦٧﴾ فِيهِمَا قَنْطَرَةٌ
وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَإِنِّي ءَالَاءُ رَبِّكَمَا تَكْذِبَانِ ﴿٦٩﴾﴾ (سورة الرحمن: ٦٦-٦٩)

55:66. In them are two gushing springs.

55:67. Then which of the favours of your Lord will you deny?

55:68. In them are fruits, date palms, and pomegranates

55:69. Then which of the favours of your Lord will you deny?

«In them are two gushing springs... In them are fruits» of all types, the best of which are dates and pomegranates, in which there are many benefits.



﴿فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾ فَإِنِّي ءَالَاءُ رَبِّكَمَا تَكْذِبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ
﴿٧٢﴾ فَإِنِّي ءَالَاءُ رَبِّكَمَا تَكْذِبَانِ ﴿٧٣﴾ لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾ فَإِنِّي
ءَالَاءُ رَبِّكَمَا تَكْذِبَانِ ﴿٧٥﴾﴾ (سورة الرحمن: ٧٥-٧٠)

55:70. In them are good and beautiful women –

55:71. Then which of the favours of your Lord will you deny?

55:72. – fair ones, secluded in pavilions –

55:73. Then which of the favours of your Lord will you deny?

55:74. – untouched before by any man or jinn.

55:75. Then which of the favours of your Lord will you deny?

﴿In them﴾ that is, in all the gardens
 ﴿are good and beautiful women﴾ that is, they are good in attitude and beautiful in appearance. Thus they combine inner and outer beauty, beauty of physical form and of character.

﴿fair ones, secluded in pavilions﴾ that is, they stay in pavilions of pearls, where they have prepared themselves for their husbands.

That does not mean that they do not go out and about in the gardens of paradise, as is the custom among the daughters of kings and the like who dwell in seclusion.



﴿مُتَكِينِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِي حِسَانٍ﴾ ﴿فَيَأْتِيءَ الْآءَ رَبِّكُمَا تُكَذِّبَانِ﴾
 ﴿بَارَكَ أَنْتُمْ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾ (سورة الرحمن: ٧٦-٧٨)

55:76. [The people of those gardens will be] reclining on green cushions and exquisite carpets.

55:77. Then which of the favours of your Lord will you deny?

55:78. Blessed be the name of your Lord, the Lord of majesty and munificence.

﴿[The people of those gardens will be] reclining on green cushions﴾ that is, the people of those two gardens will be reclining on green cushions that are placed on lofty seats
 ﴿and exquisite carpets﴾ – the word translated here as ﴿carpet﴾ refers to a carpet that is woven in a very elegant, skilful and beautiful manner. Hence Allah describes it as exquisite, because it is so well made, beautiful and soft to the touch.

These two gardens are of a lesser quality than the first two gardens (mentioned in verse 62), as Allah ascribes to the first two gardens a number of characteristics that He does not ascribe to the second

two. He says concerning the first two: ﴿In them are two flowing springs﴾ (55: 50), and He says concerning the second two: ﴿In them are two gushing springs﴾ (55: 66). The difference between flowing and gushing is obvious.

He says concerning the first two gardens: ﴿shaded by spreading branches﴾ (55: 48), but He does not say that with regard to the second two.

He says concerning the first two gardens: ﴿In them are two kinds of every fruit﴾ (55: 52), but he says concerning the second two: ﴿In them are fruits, date palms, and pomegranates﴾ (55: 68). It is clear that there is a difference between the two descriptions.

He says concerning the first two gardens: ﴿They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach﴾ (55: 54), but He does not say that concerning the second two; rather He says: ﴿[The people of those gardens will be] reclining on green cushions and exquisite carpets﴾ (55: 76).

He says concerning the first two gardens, describing their wives and spouses: ﴿In [those gardens] will be chaste women who restrain their glances, untouched before by any man or jinn﴾ (55: 56), and He says concerning the second two: ﴿fair ones, secluded in pavilions﴾ (55: 72).

He says concerning the first two gardens: ﴿Is the reward of goodness anything but goodness?﴾ (55: 60), which indicates that the first two gardens are the reward for the foremost doers of good, and He does not say that concerning the second two gardens.

The mere fact that the first two gardens are mentioned before the second two indicates that they are superior.

From the points mentioned above we may conclude that the first two gardens are superior to the second two, and that they are prepared for those who are close to Allah, namely the Prophets, the strong and

true in faith, and the elite among the righteous slaves of Allah, and that the second two are prepared for the ordinary believers.

In all of the gardens mentioned there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them is all that people could desire and that could delight the eye. The people will enjoy the utmost comfort, contentment and ease, living in the best of abodes, to such an extent that no one will think that anyone else is better off than him or is enjoying more sublime bliss than that which he is enjoying.

Having mentioned the vastness of His grace and kindness, Allah says: ﴿Blessed be the name of your Lord, the Lord of majesty and munificence﴾ that is, how great are the blessings and how abundant the kindness of the One to Whom belong splendid majesty, perfect glory and munificence towards His close friends.

This is the end of the commentary on Soorat ar-Rahmān.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

